

The Schoole of Abuse.

THE Syracusans b.
sed such varietie of
dishes in theyr ban-
quets, that when
they were sette, and
their boordes furni-
shed, they were ma-
ny times in doubt, which they shoulde
touch first, or taste last. And in my opi-
nion the worlde giueth every wyter so
large a feld to walke in, that before he
set penne to the booke, he shall find him-
selfe feasted at Syracuse, vncertaine
where to begin, or when to end. This
caused Pindarus too question with his
Muse, whether he were better with his
art to discifer the life of y^e Nimpe Me-
lia, or Cadmus encounter with the Dra-
gon, or the warres of Hercules, at the
walles of Thebes, or Bacchus cuppes,
or Venus iugling. Hee sawe so many
A turnings

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earnings layde open to his feete, that
hee knewe not which way to bende his
pace.

Therefore as I cannot but comende
his wisdom, whiche in banqueting
feedes most vpon that, that doth nourish
best; so must I dispraise his methode
in writing, which following the course
of amorous Poets, dwelleth longest in
those pointes, that profite least; and like
a wanton whelpe, leaueth the game, to
runne riot. The Scarabe flies ouer ma-
ny a sweete flower, & lightes in a corn-
ward: It is the custome of the flye to
leauie the sound places of the Horse, and
suck at the Botch: The nature of Col-
loquintida, to draw the worst humours
too it selfe: The maner of swine, to for-
sake the fayre fieldes, and wallow in the
myre: And the whole practise of Po-
ets, eyther with fables to shew theyr a-
buses, or with plaine tearmes to vnfold
theyr mischiefe, discouer theyr shame,
discredit them selues, and disperse their
poyson thorough all the worlde. Virgill
sweates in describyng his Gnat: Quid
bestireth

bestirreth him to paintout his Flea: the one shewes his art in the lust of Dido, the other his cunning in the incest of Myrrha, and that trumpet of Baudrie, the Craft of loue.

I must confesse that Poets are the whetstones of wit, notwithstanding that wit is dearly bought: where hony and gall are mixed, it will be hard to seuer the one from the other. The deceitfull Iohisition giueth sweete Syropes to make his poyson goe downe the sinoocher: The Juggler casteth a myst to worke the closer: The Syrens song is the Saplerys wrack: The Fowlers whistle, the birdes death: The wholesome bayte, the fishes bane: The Harpies haue Virgins faces, and bulcures Talentes: Hyena speakes like a friend, & deuoures like a Foe: The calmest Seas hide dangerous Rockes: the Woolf iettes in Weathers felles: Many good sentences are spoken by Dauid, to shadowe his knauery: and written by Poets, as ornamentes to beautifye their woorkes, and sette

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theyr trumperie too sale without suspect.

But if you looke well too Epæus horse, you shall finde in his bowels the destruction of Troy: open the sepulchre of Semyramis, whose Title promisseth suche wealch to the Kinges of Persia, you shall see nothing but deade bones: Rippe vp the golden Ball, that Nero consecrated to Iupiter Capitollinus, you shall haue it stuffed with the shauinges of his Beard: pul off the visard that Poets maske in, you shall disclose their reproch, bewray their vanitie, loth their wantonnesse, lament their follie, and perceiue their sharpe sayings to be placed as Pearles in Dunghils, fresh pictures on rotten walles, chaste Hartrons apparel on common Curtesans. These are the Cuppes of Circes, that turne reasonable Creatures into brute Beastes; the balles of Hippomenes, that hinder the course of Atalanta; and the blocks of the Diuel that are cast in our wayes, to cut off the rase of toward wittes. No marueyle though Plato
shue

thut them out of his Schoole, and banished them quite from his common wealth, as effeminate writers, unprofitable members, and better enemies to verue.

The Romans were verie desirous to imitate the Greekes, and yet verie loth to receiue their Poets : insomuch that Cato layth it in the dishe of Marcus the noble as a foule reproche, that in the time of his Consulshippe, hee brought Ennius the Poet into his prouince. Tullie accustomed to read them with great diligence in his youth, but when hee waxed grauer in studie, elder in yeares, riper in iudgement, hee ac-

Tusc 1.2.

cepted them the fathers of lyes, Pipes of vanitie, & Schooles of Abuse. Maximus Tyrius taketh vpon him to defend the discipline of these Doctors vnder the name of Homer, wresting the rashnes of Ajax, to valour; the cowardice of Vlisses, to Policie; the dotage of Nestor, to graue counsell; and the battaile of Troy, too the woonderfull conflict of the foure Elementes : where Iuno

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Which is counted the ayre, setteth in her
foote to take up the strife, & steps boldly
betwixt them to part the fray. It is a
Pageant woorth the sight, to beholde
how he labors in Mountaines to bring
foorth Hise; much like to some of those
Players, that come to the scaffold with
Drum & Trumpet to profer skirmishe,
and when they haue sounded Allarme, off
go the peeces to encounter a shadow, or
conquere a Paper monster. You will
smile I am sure if you read it, to see how
this morall Philosopher toyles too
draw the Lyons skin vpon Æsops Asse.
Hercules shoes on a childes feete, a m-
plyfying that which the more it is stir-
red, the more it stinkes; the lesse it is tal-
ked of, the better it is liked; & as way-
warde childe, the more they bee flate-
red, the worse they are; or as curst sores
with often touching waxe angry, & run
the longer without healing. We attribu-
teth the beginning of vertue to Miner-
ua, of friendship to Venus, & the roote
of all handy craftes to Vulcan; but if he
had broke his arme as wel as his legge,
when

A desperate
conflict.

when he fel out of beauen into Lemnos,
 either Apollo must haue played the
 Bonesetter, or euery occupation beene
 laide a water. Plato when he sawe the
 doctrine of these Teachers, neither for *Poets banke*
 profite, necessary, nor to be wished for *shed by Plato.*
 pleasure, gaue them all Drummes enter-
 tainment, not suffering the once to shew
 their faces in a reformed cōmon wealth.
 And the same Tyrius that layes such a
 foundation for Poets, in the name of Ho-
 mer, cuerthrowes his whole building in
 the person of Mithecus, which was an
 excellent Cooke among the Greekes, &
 as much honored for his confections, as
 Phidias for his caruing. But when he
 came to Sparta, thinking there for his
 running to be accūted a God, the good
 lawes of Licurgus, & custom of the coun-
 try were to hot for his diet. The gouer-
 nors banished him & his art, & al the in-
 habitants folowing the steppes of their
 Predecessors, vsed not with dainties to
 prouoke appetite, but with labour and
 trauell too whette their stomackes to
 their meate. I may well liken Ho-

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Poetes and
Cooke compared together.

mer to Mithecus, & Poets to Cookes
the pleasures of the one winnes the bo-
dy fro labor, & conquereth the sense; the
alluremēt of the other drawes the mind
from vertue, and confoundeth wit. As
in euery perfect common wealch there
ought to be good laws established, right
mainteined, wrong repressed, vertue re-
warded, vice punished, and all maner of
abuses thoroughly purged: So ought
there such schooles for the furtherance
of the same to be aduanced, that young
men maye bee taught that in greene
peeres, that becomes them to practise
in gray haire.

Poetrie in
Scythia without
vice, as the
Phoenix in Ara-
bia, without a
fellow.

Anacharsis beeing demaunded of
a Greeke, whether they had not instru-
mentes of Musicke, or Schooles of
Poetrie in Scythia, answered, yea, and
that without vice, as though it were ei-
ther impossible, or incredible, that no a-
buse should be learned where such lessōs
are taught, & such schooles mainteined.

Salust in describing the nurture
of Sempronia, commendeth her witte
in that shee coulde frame her selfe to
all

all companies, too talke discretely with
wyle men, and baynely with wantons,
taking a quip ere it came too grounde,
and returning it back without a faulte.
She was taught (saith he) both Greek
and Latine, she coulde versifie, sing, and
daunce, better then became an honest
woman. Sappho was skilfull in Po-
etrie and sung wel, but she was whorish.
I set not this downe too condemne the
giftes of versifying, daunsing, or sing-
yng in women, so they bee vled with
meane, & exercised in due tyme. But to
shew you that as by Anacharsis report
the Scythians did it without offence: so
one Swallowe brings not Sommer;
nor one particular example sufficienc
proufe for a generall precept. Whyte
silver, drawes a blacke lyne; fyre is as
hurtfull, as healthie; Water as daun-
gerous, as it is commodious; and these
qualities as harde to bee wel vled when
we haue them, as they are to be learned
before wee get them. Hee that goes to
Sea, must smel of the Ship; and that
sayles into Poets wil sauer of Pitch.

Qualities al-
lowed in wo-
men.

C. Marius

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Salust.

C. Marius in the assembly of the whole Senate at Rome, in a solemne oration, giueth an account of his bringing vp: he sheweth that he hath beene taught to lye on the ground, to suffer all weathers, to leade men, to strike his foe, to feare nothing but an euill name: and chalengeth praise vnto him selfe, in that hee neuer learned the Greeke tongue, neither ment to be instructed in it heer- after, either that he thought it too farre a iorney to fetch learning beyonde the fielde, or because he doubted the abuses of those Schooles, where Poets were euer the head Maisters. Tiberius the Emperour sawe somewhat, when he iudged Scaurus to death for writing a Tragicdie: Augustus, when hee banished Ouid: And Nero when he charged Lucan, to put vp his pipes, to stay his penne and write no more. Burrus and Seneca the schoolemaisters of Nero are flouted and hated of the people, for teaching their Scholer the song of Attis. For Dion saith, that the hearing thereof wpoonge laughter and teares from

Poets chiefe
Maisters in
Greece.

Poets ban-
ished frō Rome.

Dion in vita
Neronis.

from most of those that were then about him. Wherby I iudge that they scorned the folly of the teachers, and lamented the frenzie of the Scholer, who being Emperour of Rome, and bearing the weight of the whole common wealth vppon his shoulders, was easier to bee drawn to vanitie by wanton Poets, then to good gouernment by the fatherly counsell of graue Senators. They were condemned to dye by the lawes of the Heathens, which inchaunted the graine in other mens grounds: and are not they accursed thinke you by the mouth of God, which hauing the gouernment of yong Princes, with Poetical fancies draw them to the schooles of their owne abuses, bewitching the graine in the greene blade, that was sowed for the sustenance of many thousands, & poisoning the spring with their amorous layes, whence the whole common wealth should fetch water: But to leaue the scepter to Iupiter, and instructing of Princes to Plutarch and Xenophon, I will beare a lowe sayle, and
rowe

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rowe neere the shore, least I chauce
to bee carried beyonde my reache, or
runne a grounde in those Coasts which
I neuer knewe. My onely endeour
shalbe to shew you that in a rough cast,
which I see in a cloude, looking through
my fingers.

And because I haue bene matricula-
ted my selfe in the schoole, where so ma-
ny abuses flourish, I wil imitate y dogs
of Egypt, which coming to the banks
of Nylus too quenche their thirste, syp
and away, drinke running, lest they bee
snapte short for a pray too Crocodiles.
I shoulde tel tales out of the Schoole,
and bee Ferruled for my faulte, or
hyllid at for a blab, yf I lapde al the
orders open before your eyes. You are
no sooner entred, but libertie looseth the
reynes, and genes you head, placing
you with Poetrie in the lowest forme:
when his skill is showane too make his
Scholer as good as euer twangde, hee
preferres you too pyping, from pyp-
ping to playing, from play to pleasure,
from pleasure to slouch, from slouch too
sleepe.

leepe, from leepe too sinne, from sinne to death, from death to the deuill, if you take your learning apace, and passe through euery forme without reuolting. Looke not too haue mee discourse these at large, the Crocodile watcheth to take me tardie, which soeuer of them I touche, is a byle: Trype and goe, for I dare not tarry.

Heraclides accounteth Amphyon the ring leader of Poets and Pypers: Delphus Philammones penned the birth of Latona, Diana, & Apollo in verse, and taught the people to Pype & Daunce rounde about the Temple of Delphos. Hesiodus was as cunning in Pyping, as in Poetrie: so was Terpandrus, and after him Clonas. Apollo which is honoured of Poets as the God of their Art, had at the one side of his Foot in Delos a Bowe, and at the other, the three Graces with three sundrie instruments, of which one was a pype, and some writers affirme that he pyped himselte now and then.

Poetrie and pyping, haue allwaies
being

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Plutarch.

bene so vnited together, that til the time of Melanippides, Pipers were Poets hyperlings. But marke I pray you, how they are now both abused.

Old Poets,

The right vse of auncient Poetrie was too haue the notable exploytes of woorthy Captaines, the wholesome counsels of good fathers, and vertuous liues of predecessors set downe in numbers, and song to the Instrument at solemne feastes, that the sound of the one might draw the hearers from kissing the cupp too often; the sense of the other put them in minde of things past, and chaulk out the way to do the like. After this maner were the Bæotians trained from rudenesse to ciuilitie, The Lacedæmonians instructed by Tyrteæus verse, The Argiues by the melody of Telefilla, And the Lesbians by Alcæus Odes.

Hom.

To this end are instruments vsed in battaile, not to tickle the eare, but too teach euery souldier when to strike and when to stay. when to flye, and when to followe. Chiron by singing to his instrument, quenched Achilles furie :
Terpandrus

Terpandrus with his notes ; layeth
the tempest , and pacifies the tumult at
Lacedæmon : Homer with his Mu-
sicke cured the sick Souldiers in the
Grecians campe , and purged euery
mans Tent of the Plague . Thinke
you that those miracles coulde bee
wrought with playing of Daunces ,
Dumpes , Pauius , Galiardes , Mea-
sures & ancyes, or new streynes : They
neuer came wher this grewe, nor knew
what it ment.

Pythagoras bequeathes them a
Clookebagge , and condemnes them
for fooles , that iudge Musicke by
sounde and eare . If you will bee
good Scholers, and profite well in the
Arte of Musicke, shutte your Eydels in
their cases, and looke vp to heauen : the
order of the Spheres , the vnfallible
motion of the Planets, the iuste course
of the yeere , and varietie of seasons,
the concorde of the Elementes and
their qualyties , Fyre, Water, Ayre,
Earth, Heate, Colde, Moisture and
Drought concurring togeather to the
con-

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constitution of earthly bodies and sustentance of euery creature.

True Musicke. The politike Lawes, in well gouerned common wealthes, that treade downe the pꝛowde, and vpholde the meeke, the loue of the King & his subiectes, the Father and his childe, the Lorde and his Slaue, the Maister and his Man, The Trophees and Triumphes of our auncestours, which pursued vertue at the harde heeles, and shunned vyce as a rocke for feare of shipwacke, are excellent maisters too shewe you that this is right Musicke, this perfecte harmony. Chiron when hee appeased the wrath of Achilles, tolde him the duetie of a good souldier, repeated the vertues of his father Peleus, and sung the famous euterpysses of noble men. Terpandrus when he ended the byabbes at Lacedæmon, neyther pypped Rogero nor Turkelony, but reckoning by the commodities of friendship and fruites of debate, putting them in mind of Lycurgus lawes, taught them too treade a better measure.

When Homers musicke droue the pe-
 silence from the Grecians camp, there
 was no such vertue in his penne, nor in
 his pipe, but if I might bee vmpier, in
 the sweet harmony of diuerse natures &
 wonderful cōcord of sundry medicines.
 For Apolloses cunning extendeth it self
 aswel to Physick, as musick or Poetrie.
 And Plutarch reporteth that as Chi-
 ron was a wise man, a learned Poet, a
 skilful Musition, so was hee also a
 teacher of iustice, by shewing what
 Princes ought to doe, and a Reader of
 Physicke, by opening the natures of
 manie simples. If you enquire howe
 manie suche Poetes and Pipers wee
 haue in our Age, I am perswaded that
 euerie one of them may creepe through
 a ring, or daunce the wilde Morice in
 a Needles eye. We haue infinite Po-
 ets, and Pipers, and suche peeuish
 cattel among vs in Englande, that liue
 by merrie begging, mainteyned by
 almes, and priuily encroch vppon eu-
 rie mans purse. But if they that are in
 authoritie, and haue the sword in their
 handes to cut off abuses, shoulde call an

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accept to see how many Chirons, Ter-
pandri, and Homers are heere, they
might cast the summe without pen, or
counters, and sit downe with Racha, to
weepe for her Childzen, because they
were not. He that compareth our instru-
ments, with those that were vled in an-
cient times, shall see them agree like
Dogges & Cattes, and meete as tump
as Germans lippes. Terpandrus and
Olimpus vled instrumēt of 7. strings.
And Plutarch is of opinion that the in-
struments of 3. strings, w were vled be-
foze their time, passed al that haue follo-
wed since. It was an old law & lōg kept
that no mā should according to his owne
humor, adde or diminish, in matters co-
cerning that Art, but walk in the pathes
of their pzedecessors. But whē newfan-
gled Phrynis becam a fidler, being som-
what curious in carping, & searching for
moats w a pair of blearde eies, thought
to amend his maisters, & marred al. Ti-
motheus a bird of the same broode, & a
right hoūd of the same Ware, toke the 7.
Stringed harp, that was altogether vled
in Terpādrus time, & increaced the num-
ber

these abuses in the compasse of that countrey : but like vnto pll weedes in time spread so far, that they choked the good grayne in euery place.

For as Poetrie & Piping are Cosen germanes : so piping, and playing are of great affinity, and all thre chayned in linkes of abuse.

Plutarch complaineth, that ignorant men, not knowyng the maiestie of ancient musick, abuse both the eares of the people, and the Arte it selfe: with bzinging sweete consortes into Theaters, which rather effeminate the minde, as prickes vnto vice, then procure amendment of manners, as spurres to vertue. Ouid the high martial of Venus fielde planteth his maine battell in publique assemblies, sendeth out his scoutes too Theaters to descry the enimie, and in steede of haunte Curriers, with instruments of musicke, playing, singing, and dauncing, geues the first charge. Maximus Tyrius holdeth it for a Maxime, that the bzinging of instrumētts to Theaters & plaies, was the first cup that poi-

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ned the common weaith. They that are
borne in Seriphos, & cockered continually
in those Islandes, where they see no-
thing but Foxes, & Hares, wil neuer be
persuaded that there are huger beastes:
They that neuer went out of the chāpi-
ons in Brabant, will hardly conceiue
what rockes are in Germany. And they
that neuer goe out of their houses, for
regard of their credit, nor steppe from
the vniuersitye for loue of knowledge,
seeing but slender offences & small abu-
ses within their owne walles, wil neuer
beleue yf such rockes are abroad, nor
such horrible monsters in playing pla-
ces. But as (I speake the one to my
comforte, the other to my shame, and
remember both with a sorrowfull hart)
I was first instructed in the vniuersitye,
after drawne like a nouice to these abu-
ses: so wil I shew you what I see, & in-
forme you what I reade of such affaires.
Quid sayth, that Romulus builde his
Theater as a horse faire for hores, made
Triumphes, & set out playes to gather
the fayre women together, that euery
one of his souldiers might take where
he

he liked, a snatch for his share: wherup-
pon the Amorous Scholemaster bur-
steth out in these words:

Romule, militib⁹ solus dare premia nosti:

Hac mihi si dederis cōmoda, miles ero,

Thou Romulus alone knowest how
thy souldiers to rewarde:

Graunt me the like, my selfe will be
attendant on thy garde.

It should seeme that the abuse of such
places was so great, that for any chaste
liuer to haunc them was a black swan,
& a white crowe. Dion so straightly for-
biddeth the ancient families of Rome &
gentlewomen that tender their name &
honor, to cōe to Theaters, & rebukes thē
so sharply, when he takes thē napping,
that if they be but once seene there, hee
iudgeth it sufficient cause to speake il of
them & thinke worse. The shadowe of a
knaue hurts an honest mā: the sent of the
stewes a sober matron: and the shew of
Theaters a simple gaser. Clitomachus
the wrestler geuen altogether to manly
exercise, if hee had hearde any talke of
loue, in what cōpany soeuer he had bin,

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would forsake his seat, & bid them adue.

Lacon when hee sawe the Atheni-
ens studie so muche to set out Playes,
sayde they were madde. If men for
good exercise, and women for theyr
credite, be shut from Theaters, whom
shal we suffer to goe thither: Little chil-
dren: Plutarch with a caueat keepeth
them out, not so much as admitting the
little crackhalter that carrieth his mai-
sters pantouffles, to set foote within
those doores: And alledgeth this reason,
that those wanton spectacles of lyghe
huswiues, drawing gods from the hea-
uens, & young men from them selues to
shipwracke of honestie, will hurte them
more, the if at the Epicures table, they
had nigh burst their guts with ouer fee-
ding. For if the body bee overcharged,
it may bee holpe; but the surfitte of the
soule is hardly cured. Here I doubt not
but some Archplayer or other that hath
read a litle, or stumbled by chance vpon
Plautus comedies, wil cast me a bone or
ii. to pick, saying, y whatsoeuer these an-
cient wryters haue spokē against plaies
is

Obiection.

is to bee applied too the abuses in olde Comedies, where Gods are broughte in, as Prisoners too beautie, raiuers of Virgins, and seruantes by loue, too earthly creatures. But the Comedies that are exercised in oure daies are better sifted. They shewe no such bzanne: The first sinelce of Plautus, these last of Menāder; the lewdenes of Gods, is altered and chaunged to the loue of young men; force, to friendshippe; rapes, too mariage; wooing allowed by assurance of wedding; priuie meetinges of bachelours and maidens on the stage, not as murderers that deuour the good name ech of other in their mindes, but as those that desire to bee made one in hearte. Nowe are the abuses of the worlde reuealed, euery man in a play may see his owne faulces, and learne by this glasse, to amende his manners. Curculio may chatte til his heart ake, ere any be offended with his gyrdes. Deformities are checked in teast, and mated in earnest. The sweetenesse of musicke, and pleasure of sportes, tem-

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per the bitternesse of rebukes, and miti-
gate the tartenesse of euery taunt ac-
cording to his.

*Omne uaser vitiū rident: Flaccus amica
Narrat, et admissus circū p̄cordia ludit.*

Flaccus among his friends, with faunting Muse
Doth nip him nere, that fostreth foule abuse.

Answer.

Therefore they are either so blinde,
that they cannot, or so blunt, that they
will not see why this exercise shoulde
not be suffered as a profitable recreati-
on. For my parte I am neither so fonde
a Whisition, nor so bad a Cooke, but I
can allowe my patient a cup of wine to
meales, although it be hotte; and plea-
saunt sauces to drue downe his meate,
if his stomake bee queasie. Notwith-
standing, if people will bee instructed,
(God be thanked) wee haue Diuines
enough to discharge that, and moe by a
great many, then are well harkened to:
yet sith these abuses are growne too
head, and sinne so rype, the number is
lesse

lesse then I would it were.

Euripides holdes not him onely a
foole, that beeing well at home, wil gad
abrode, that hath a Conduite within
dooze, and fetcheth water without: but
all suche beside, as haue sufficient in
them selues, to make them selues mer-
ry with pleasaunte talke, tending too
good, and mixed with εὐτραπελία the
Grecians glee, yet will they seeke
when they neede not, to bee sported a-
brode at playes and Pageauntes. Plu-
tarch likeneth the recreation that is
gotte by conference, too a pleasaunt
banquet, the sweet pappe of the one su-
staineth the body, the sauerie doctrine
of the other doth nourish the minde: and
as in banquetting, the wayter standes
ready too fill the Cuppe: So in all
our recreations we shoulde haue an in-
structer at our elbowes to feede the
soule. If wee gather Grapes among
chistles, or seeke for this foode at Thea-
ters, wee shall haue a harde pyt-
taunce, and come to shorte commons.
I cannot thinke that Cittie to be safe,
that

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that strikes downe her Percollices,
rammes by her gates, and suffereth the
enemie to enter the posterne. Neither
wil I be perswaded, that he is any way
likely to conquer affection, which breake-
th his instrumentes, burneth all his
Poets, abandons his haunt, muffleth his
eyes as he passeth the streete, and re-
sortes too Theaters too bee assaulted.
Cookees did neuer shewe more craftie in
their iunckets to banquish the taste, nor
Painters in shadowes to allure the eye,
then Poets in Theaters to wounde the
conscience.

There setthey abroche strange
confortes of melody, to tickle the eare;
costly apparel, to flatter the sight; effe-
minate gesture, to ravish the sence; and
wanton speache, to whet desire too in-
ordinate lust. Therefore of both bar-
relles, I iudge Cookees and Painters
the better hearing, for the one extendeth
his arte no farther then to the tongue,
palate, and nose, the other to the eye;
and both are ended in outward sence,
which is common too vs with brute
beastes.

beasts. But these by the priuie entries of the eare, slip downe into the hart, & with gunshotte of affection gaule the minde, where reason and vertue should rule the roste. These people in Rome were as pleasant as Nectar at the first beginning, & cast out for lees, when their abuses were known. They whome Caesar upheld, were driuen out by Octavian: whom Caligula reclaimed, were cast of by Nero: whom Neruā exalted, were throwne downe by Traian: whom Anthony admitted, were expelled againe, pestred in Gallies & sent into Hellespōt by Marcus Aurelius. But when the whole rabble of Poets, Pipers, Players, Jugglers, Jesters, & dauncers were receiued againe, Rome was reported to bee fuller of fooles then of wise men. Domitian suffered playing & dauncing so long in Theaters, that Paris led the shaking of sheetes with Domitia, and Mnester the Trenchmour with Messalina. Caligula made so much of Players and Dauncers, that hee suffered them openly to kysse his lippes, when

Domitia was the first wife of Domitian, and Messalina, the seconde.

Dion.

The Schoole

When the Senators might scarce haue
a lick at his feete: He gaue Dauncers
great stipends for selling their hopps:
& placed Apelles the player by his own
sweete side: Besides that you may see
what excellent graue men were euer a-
bout him, he loued Prasinus the Coch-
man so wel, that for good wil to the ma-
ster, he bid his horse to supper, gaue him
wine to drinke in cups of estate, set barly
graines of golde before him to eate, and
swore by no bugs, that hee would make
him a Consul: which thing (saith Dion)
had bin performed, had hee not bin pre-
uented by suddain death. For as his life
was abhominable, so was his end mise-
rable: Comming from dancing & play-
ing, he was slaine by Chærea, a iust re-
warde, and a fit Catastrophe. I haue
heard some players haunt of the credit
they had in Rome, but they are as foo-
lish in that, as Vibius Rufus which bo-
sted himself to be an Emperour because
hee had sit in Cæsars chaire, & a perfect
Orator, because hee was married to
Tullies widowe. Better might they say
them

them selues to be murderers, because they haue represented the persons of Thyestes and Atreus, Achilles & Hector: or perfect Limnelisters, for teaching the trickes of euery Scrumper. Such are the abuses that I reade of in Rome: such are the Caterpillers that haue deuoured and blasted the fruite of Egypt: Such are the Dragons that are hurtful in Affricke: Such are the Adders that sting with pleasure, and kill with paine: and such are the Basiliskes of the world, that poyson, as well with the beame of their sighte, as with the bzeath of their mouth.

Consider with thy selfe (gentle Reader) the olde discipline of Englands, mark what we were befoze, & what we are now: Leaue Rome a while, and cast thine eye backe to thy Predecessors, and tell mee howe woonderfully wee haue beene chaunged, since wee were schooled with these abuses. Dion sayth, that english men could suffer watching and labor, hunger & thirst, and beare of al stormes to hed and shoulders, they b-

sed

Warers of
England in
olde time,

The Schoole

fed slender weapons, went naked, and were good soldours, they fed vppon rootes and barks of trees, they would stand vp to the chin many dayes in marishes without victualles: and they had a kind of sustenance in time of neede, of which if they had takē but the quantitie of a beane, or the weight of a pease, they did neyther gape after meate, nor long for the cuppe, a great while after.

Olde exercise
of England.

The men in valure not yeelding to Scythia, the women in courage passing the Amazons. The exercise of both was shootyng and darting, running & wrestling, and trying suche maisteries, as eyther consisted in swiftnesse of feete, agilitie of body, strength of armes, or Martiall discipline. But the exercise that is nowe among vs, is banquetting playng, pippng, and dauncing, and all suche delights as may win vs to pleasure, or rocke vs a sleepe.

New England

Oh what a woonderfull chaunge is this? Our wrestling at armes, is turned to wallowyng in Ladies laps, our courage, to cowardice, our running

to rypot, our Bowes into Bolles, and
our Dartes to Dishes. We haue
robbed Greece of Gluttonie, Italy of
wantonnesse, Spaine of pride, Fraunce
of deceite, and Dutchland of quaffing.
Compare London to Rome, & Eng-
land to Italy, you shall finde the Thea-
ters of the one, the abuses of the other,
to be rise among vs. *Experto crede*, I
haue seene somewhat, and therefore I
thinke may say the more. In Rome
when Plaies or Pageants are showane:
Quid chargeth his Pilgrims, to crepe
close to the Saintes, whom they serue,
and shew their double diligence to lifte
the Gentlewomens robes from the
grounde, for soyling in the duste; to
sweepe Hoates from their Kirtles, to
keepe their fingers in vze; to lay their
hands at their backs for an easie stay;
to looke vpon those, whome they be-
holde; too prayse that, whiche they
commende; too lyke euerye thing,
that pleaseth them; to presente them
Pomegranates, to picke as they lyst;
and when all is done, to waite on them

C.

maner.

The Schoole

mannerly too their houses. In our assemblies at playes in London, you shall see suche heauing, and shooing, suche yatching and shoultring, too sitte by women; Suche care for their garments, that they bee not trode on: Such eyes to their lappes, that no chippes light in them: Such pillowes to ther backes, that they take no hurte: Such masking in their eares, I knowe not what: Such giuing them Whippings to passe the time: Suche playing at foote Saunt without Cardes: Such tucking, such toying, such smiling, such winking, and such māning them home, when the sportes are ended, that it is a right Comedie, to marke their behauiour, to watche their conceites, as the Cate for the Mouse, and as good as a course at the game it selfe, to dogge them a little, or followe aloofe by the print of their feete, and so discover by flatte where the Deare taketh soyle. If this were as well noted, as ill seene: or as openly punished, as secretly practised: I haue no doubt but the cause
would

Would be leared to dꝛy vp the effect, and
these prettie Rabbits very cunningly
ferretted from their borrowes. For
they that lack Customers al the weeke,
either because their haunte is vnknown,
or the Constables and Officers of
their Parishes, watch them so narrowly,
that they dare not queatche; To cele-
brate the Sabbath, flock to Theaters,
and there keepe a generall Market of
Bawdrie: Not that any filchynesse in
deede, is committed within the com-
passe of that ground, as was doone in
Rome, but that euery wanton and his
Paramour, euery man and his Dis-
tresse, euery Iohn and his Ioan, euery
knaue and his queane, are there first ac-
quainted & cheapen the Merchandise
in that place, which they pay for else-
where as they can agree. These
woymes when they dare not nestle in
the Pescod at home, finde refuge abroad
and are hidde in the eares of other
mens Cozne. Euery Clawter in one
blinde Cauerne or other, is Tenant at
will, to which shee colleth resorte, and

The Schoole

playes the stale to bitter their victualls,
and helpe them to emptie their mustie
raskes. There is she so intreated with
wordes, and receiued with curtesie, that
euery back roome in the house is at her
commaundement. Some that haue nei-
ther land to maintaine them, nor good
occupation to get their bzeade, desirous
to strowt it with the beste, yet disap-
ning too liue by the sweate of their
browes, haue found out this cast of Led-
gerdeinayne, to play fast & loose among
their neighbours. If any partie of Mus-
sick haue suffred shipwrack, and arriued
by fortune at their fingers endes, with
shewe of gentilitie they take vp faire
houses, receiue lusty lasses at a price for
boozders, and pipe from morning to e-
uening for wood and coale. By the bro-
thers, colens, vncles, great grandsires,
and suche like acquaintance of their
ghestes, they drinke of the best, they sit
rente free, they haue their owne Ta-
ble spreade to their handes, without
wearing the strings of their pursse, or
any thing else, but houholde and ho-
nesty.

nestie. When resorte so increaseth
that they growe in suspicion, and the
pottes which are sent so often too the
Tauerne, gette such a knock befoze
they come home, that they returne
their Mayster a crack to his credite:
Though bee bee called in question of
his life, bee hath shiftes inoughe to a-
uoyde the blanke. If their houses bee
searched, some instrumente of Musick
is layde in sight to dazell the eyes of
euery Officer, and all that are lodged
in the house by night, or frequente it
by day, come thither as pupilles to be
well schoolede. Other ther are which
beeing so knowen that they are the by-
woorde of euery mans mouth, and poin-
ted at commonly as they passe the
streetes, either couch them selues in Al-
lyes, or blind Lanes, or take sanctuary
in fryeries, or liue a mile from the Cit-
tie like Venus Nunnes in a Cloyster
at Newington, Ratliffe, Islington,
Hogsdon or some such place, where
like penitents, they deny the worlde,
and spende theyr dayes in double

C.3.

devotion

The Schoole

deuotion. And when they are weery of contemplation to comfort themselves, and renewe their acquaintance, they visit Theaters, where they make full account of a pray before they departe. Solon made no lawe for Parricides, because he feared that hee shoulde rather put men in minde to commit such offences, then by any straunge punishment, giue them a blette to keepe them vnder. And I intende not to shewe you al that I see, nor halfe that I heare of these abuses, lest you iudge me more wilfull to teach them, then willing to forbid them.

I looke still when Players shoulde cast me their Gauntlets, and challenge a combate for entring so far into their possessions, as though I made them Lords of this misrule, or the very schol-maisters of these abuses: though the best Clarkes bee of that opinion, they heare not me say so. There are more houses then Parishes Churches, more mapdes then Haulkin, more wayes to the woode then one, and more causes in nature then Efficientes. The Carpenter

penter rayseth not his frame without tooles, nor the Deuill his woork without instrumentes: were not Players the meane, to make these assemblies, such multitudes wold hardly be drawne in so narowe roome. They seeke not to hurte, but desire too please: they haue purged their Comedyes of wanton speaches, yet the Corne whiche they sell, is full of Cockle: and the drinke that they drawe, ouercharged with dregges. There is moze in them then we perceiue, the Deuill standes at our elbowe when we see not, speaks, when we heare him not, strikes when wee feele not, and woundeth soze when he raseth no skinne, nor rentes the fleshe. In those thinges, that we least mistrust, the greatest daunger dooth often lurke. The Countreyman is moze affrayde of the Serpente that is hid in the grasse, then the wilde beaste that openly feeds vpon the mountains: The Harriner is moze indaungered by priuie shelues, then knowen Rockes; The Souldier is sooner killed with a

The Schoole

little Bullet, then a longe Swoorde;
There is more perill in close Fisto-
loes, then outwarde sores; in secret am-
bushe, then maine battels; in undermi-
ning, then playne assaulcing; in friends
then foes; in ciuill discorde, then for-
raine warres. Small are the abuses,
and sleight are the faultes, that now in
Theaters escape the Poets pen: But
cal Cedars, from little graynes shoote
high: great Oakes, from slender rootes
spread wide: Large streames, from
narrowe springes runne farre: One
little sparke, syers a whole Citie: One
dramme of Eleborus ransackes eu-
ery vaine: The Fish Remora hath a
small body, and greate force to do stave
shippes against winde and tide: Ich-
neumon a litle worme, ouercomes the
Elephant: The Viper slayes the Bul:
The Weasel the Cockatrice: And
the weake st Waspe, stingeth the stout-
est manne of warre. The height of
Heauen, is taken by the stasse: The
bottome of the Sea, sounded with lead:
The farthest coast, discovered by Com-
passe:

pasſe: the ſecretes of nature; ſearched
by witte: the Anatomy of man, ſet out
by experience: But the abuſes of plaies
cannot be ſhown, becauſe they paſſe
the degrees of the inſtrument, reach of
the Plummets, ſight of the minde, and
for trial are neuer brought to the touch-
ſtone. Therefore he that will auoyde the
open ſhame of pꝛyuy ſinne, the common
plague of pꝛiuate offences, the greate
wꝛacks of little Rocks; the ſure diſeaſe
of vncertaine cauſes; muſt ſet hande to
the ſterne, and eye to his ſteppes, to
ſhunne the occaſion as neere as he can:
neither running to buſhes for renting
his clothes, nor rent his clothes for im-
paring his thrift; nor walke vpon Ple,
for taking a fall, nor take a fall for bz-
uſing him ſelfe; nor goe too Theaters
for beeing allured, nor once bee allured
for feare of abuſe.

Bunduica a notable woman and a
Queene of Englande, that tyme that
Nero was Emperour of Rome, ha-
uing ſome of the Romans in garrifon
beere againſt her, in an Oracion which
C. 5. ſhee

The Schoole

The Queenes
Maestie.

She made to her subiects, seemed better-
ly to contemne their force, and laugh at
their folly. For shee accounted them
unworthy the name of men, or title of
Souldiers, because they were smoothly
appareled, soft lodged, daintely feasted,
bathed in warme waters, rubbed with
sweet oynments, strewed with fine poul-
ders, wine swillers, singers, Dauncers,
and Players. God hath now blessed
England with a Queene, in vertue ex-
cellent, in power mightie, in glorie re-
nowned, in gouernmente pollicke, in
possession rich, breaking her foes with
the bent of her brow, ruling her subiects
with shaking her hand, remouing de-
bate by diligent foresight, filling her
chests with the fruites of peace, mini-
string iustice by order of law, reforming
abuses with great regarde: & bearing
her sword so euen, that neither the poore
are trod vnder foote, nor the rich suffred
to loke too hye, nor Rome, nor France,
nor Tyrant, nor Turke, dare for their
lines too enter the List. But wee un-
worthy seruants of so mild a Distresse,
unnatural

unnatural children of so good a mother,
 vnthankful subiects of so louing a prince,
 wound her royall hart with abusing her
 lenitie, and stir Iupiter to anger to send
 vs a Storke that shal deuoure vs. How
 often hath her Maiestie with the graue
 aduise of her honorable Councell, sette
 downe the limits of apparell to euery
 degree, and how soone againe hath the
 pride of our harts overflowed the chanel?
 How many times hath accesse to Thea-
 ters beene restrayned, and how boldly
 againe haue we reentred? Ouerlashing
 in apparel is so common a fault, that the
 very hyperlings of some of our Players, *Players men.*
 which stand at reuerſion of vi.s. by the
 weeke, iet vnder Gentlemens noses in
 suites of silke, exercising themselves too
 prating on the stage, & commō scoffing
 when they come abroad, wherethey look
 askance ouer the shoulder at euery man,
 of whom the Sunday before they begged
 an almes. I speake not this, as though
 euery one that professeth the qualitie
 so abused him selfe, for it is well kno-
 wen, that some of them are sober,
 discrete

The Schoole

Some Players
modest, if I bee
not deceived.

Some Playes
tollerable at
sometyme.

discreete, properly learned honest householders and Citizens well thought on amonge their neighbours at home, though the pryde of their shadowes (I meane those hangebyses whome they succour with stipend) cause them to bee somewhat ill talked of abroade. And as some of the Players are farre from abuse: so some of their Playes are without rebuke: which are as easily remembred as quickly reckoned. The twoe prose Bookes plaied at the Bellauage, where you shall finde neuer a woorde without wit, neuer a line without pitch, neuer a letter placed in vaine. The Jew & Ptolome, showne at the Bull, the one representing the greedinesse of worldly chusers, and bloody mindes of Usurers: The other very liuely discribving howe sedicious estates, with their owne deuises, false friendes, with their owne swoordes, & rebellious commons in their owne snares are ouerthrowne: neither with Amorous gesture wounding the eye: nor with flouently talke hurting the eares of the chaste hearers, The Blacke Smiths

Smiths daughter, & Catilins conspiracies vsually brought in to the Theater: The firste contayning the trecherie of Turkes, the honourable bountie of a noble minde, & the shining of vertue in distresse: The last, bicause it is known too be a Pig of myne owne Sowes, I will speake the lesse of it; onely giuing you to vnderstand, that the whole marke which I shot at in that woork, was too shewe the rewarde of traytors in Catilin, and the necessary gouernment of learned men, in the person of Cicero, which forsees euery dāger that is likely to happen, and forstalles it continually ere it take effect. Therfore I giue these Playes the commendation, that Maximus Tyrius gaue too Homers woorks: καλὰ μὲν γὰρ τὰ Ομήρου ἐπηὶ καὶ ἐπὶ τὰ καλλίστα, καὶ φανώτατα καὶ ἀδιδῶναι μούσαις πρὲς πάντα ἀλλὰ ὃ πᾶσι καλὰ ὃ δὲ αἰ καλὰ.

These Playes are good playes and sweete playes, and of al playes the best playes and most to be liked, woorthie to bee sung of the Muses, or set out with the

The Schoole

Playes are not
to be made
common.

the cunning of Roscius himself, yet are they not fit for euery mans dyet: neither ought they commonly to bee shewen. Now if any man aske me why my selfe haue penned Comedyes in time past, & inueigh so egerly against them here, let him knowe that Seme Insaniuius omnes: I haue sinned, and am sorry for my fault: hee runnes farre that neuer turnes, better late then neuer. I gaue my self to that exercise in hope to thriue but I burnt one candle to seek another, and lost bothe my time and my trauell, when I had doone.

Thus litch I haue in my boyage suffered wrack with Vlisses, and wringing wet scrambled with life to the shore, staid from mee Nausicaa with all thy traine, till I wipe the blot from my forehead, and with sweet springs wash away the salt froath that cleaues too my soule.

Meane time if Players bee called to accounte for the abuses that growe by their assemblyes, I would not haue them to answer, as Pilades did for the Theaters of Rome, when they were
com.

complained on, and Augustus waxed
angry: This resort O Cæsar is good for
thee, for heere we keepe thousandes
of idle heds occupied, which else per-
aduéture would brue some mischief.
A fit Cloude to couer their abuse, & not
vnlike to the starting hole that Lucini-
us found, who like a greedy surueiour,
beeing sente into Fraunce to gouerne
the Countrie, robbed them and spoyled
them of all their Treasure with vnrea-
sonable taskes: at the last when his cru-
eltie was so loudely cryed out on, that
euery man hearde it; and all his pac-
king did sauour so strögg, that Augustus
smelt it; he brought the good Empe-
rour into his house, flapped him in the
mouth with a smoth lye, and tolde him
that for his sake & the safetie of Rome,
hee gathered those riches, the better to
impouerish the Countrie for ryling in
Armes, and so holde the poore French-
mennes Noses to the Grindstone for
euer after.

A bad excuse is better, they say
then none at all. Hee, because the
French

*Dion in vita
Augusti.*

*Blayets com-
pared to Lu-
cinius.*

The Schoole

Frenchmē paid tribute euery moneth,
into xlii. Moneths deuided the yeere:
These because they are allowed to play
euery Sunday, make liii. or v. Sun-
dayes at least euery weeke, and all that
is doone is good for Augustus, to busy
the wittes of his people, for running a
wolgather, and to emptie their pur-
ses for thziuing to fast. Though Lu-
cinius had the cast to playster vppe his
credite with the losse of his money: I
trust that they which haue the swoorde
in their hands among vs to pare away
this putrified flesh, are sharper sighted,
and will not so easily be deluded.

*Epist. 12. ad
Lambertum.*

Marcus Aurelius sayth, That play-
ers falling from iuste labour to vniuste
idlenesse, doe make more trewandes,
and ill husbands, then if open Schooles
of vnthriftes & vagabounds were kept.
Who soeuer readeh his Epistle too
Lambert the gouernoz of Hellespont,
when Players were banished, shall find
more against them in plainer tearmes,
then I willl vtter.

This haue I set downe of the abuses
of

of Poets, Pypers, and Players which
 bringe vs too pleasure, slouth, sleepe,
 sinne, and without repentaunce to death
 and the Denill: which I haue not con-
 firmed by authoritie of the Scriptures,
 because they are not able to stand bype
 in the sighte of God: and sithens they
 dare not abide the field, where the word
 of God dooth bidde them battayle, but
 runne to Antiquities (though nothing
 be moze ancient then holy Scriptures)
 I haue giue them a volley of prophane
 writers to beginne the skirmishe, and
 doone my indeuour to beate them from
 their holdes with their owne weapons.
 The Patient that will be cured, of his
 owne accorde, must seeke the meane: if
 euery man desire to saue one, and drawe
 his owne ferte from Theaters, it shall
 preuaile as much against these abuses,
 as Homers Moly against Witchcraft,
 or Plynies Peristerion against the by-
 ting of Dogges.

Scriptures
 too hoate for
 Players.

God hath armed euery creature a-
 gaynst his enemye: The Lyon with
 pawes, the Bul with hornes, the Bore
 with

D.

with

The Schoole

with tuskcs, the Vulture with tallents,
Hartes, Hindes, Hares, and such like,
with swiftnes of feete, because they are
fearefull, euery one of them putting his
gift in pꝛactise; But man which is Lord
of the whole earth, for whose seruice
herbes, trees, rootes, plants, fish, foule &
beasts of the fielde were first made, is
far worse then the brute beasts: for they
endewed but with sence, doe Appetere
salutaria, & declinare noxia, seeke
that which helpes them, and forsake
that which hurtcs them.

Man is enriched with reason and
knowledge: with knowledge, to serue
his maker and gouerne himselfe; with
reason to distinguish good and ill, & chuse
the best, neither referring the one to the
gloꝝy of God, noꝝ vsing the other to his
owne pꝛofite. Fire and Ayre mount up-
wards, Earth and Water sinke downe,
& euery insensible body else, neuer rests,
til it bring it self to his owne home. But
we which haue both sence, reason, wit,
and vnderstanding, are euery ouerlashing,
passing our boundes, going beyonde
our

*Corpora natura-
lia ad locum mo-
uentur, & in su-
is sedibus acqui-
escent.*

our limites, neuer keeping our selues
within compasse, nor once loking after
the place from whence we came, and
whither we muste in spighte of our
hartes.

Man blinded
ful of his ende.

Aristotle thinketh that in greate
windes, the Bees carry little stones
in their mouthes too peyse their bo-
dyes, least they bee carryed away, or
kepte from their Hives, vnto which
they desire to retorne with the fruites of
their labour. The Crane is said to rest
vpon one leg, and holding by the other,
keepe a pebble in her clawe, which as
sone as the senses are bound by approach
of sleepe, falles to the ground, & with the
noise of the knock against the Earth,
makes her awake, whereby shee is ener-
redy to pzeuent her enemies. Geese are
foolish birdes, yet whē they flye ouer the
mount Taurus, they shew greate wise-
dome in their own defence: for they stop
their pipes full of grauel to auoide gag-
ling, & so by silence escape the Eagles.
Woodcocks, though they lack witte to

Hi. Animal.

The Schoole

saue them selues, yet they want not will
to auoyde hurte, when they thrust theyr
heades in a Bushe, and thinke their bo-
dyes out of danger. But wee which
are so bzittle, that we breake with euery
fillop; so weake, that wee are drawne
with euery threade; so light, that wee
are blowne away with euery blaste; so
vnsteady, that we slip in euery ground;
neither peyse our bodyes againste the
winde, nor stand vppon one legge, for
sleeping too much: nor close vppe our
lippes for betraying our selues, nor
vse any witte, to garde our owne per-
sons, nor shewe our selues willing too
shunne our owne harmes, running most
greedily to those places, where we are
soonest ouerthrowne.

I cannot lyken our affection better
than to an Arrowe, which getting ly-
bertie, with winges is carryed be-
yonde our reach; kepte in the Quiuer,
it is still at commaundement: Or to a
Dogge, let him slippe, he is straighe
out of sight, holde him in the Lease, hee
neuer stirres: Or to a Colte, giue him
the

the bydle, he flinges aboute; raine him hard, & you may rule him: D^r to a ship, boyst the sayles it runnes on head; let fall the Ancour, all is well: D^r to Pandoraes boxe, lift vppe the lidde, our flyes the Deuill; shut it vpp fast, it cannot hurt vs.

Let vs but shut vppe our eares to Poets, Pypers and Players, pull our feete back from resort to Theaters, and turne away our eyes from beholding of vanitie, the greatest stozme of abuse will be ouerblowen, and a fayre path troden to amendment of life. Were not we so foolish to taste euery dzyngge, and buy euery trifle, Players would shut in their shoppes, and carry their trashe to some other Countrie.

Themistocles in setting a peece of his ground to sale, among all the commodities whiche were reckoned vppe, straightly charged the Cryer to proclaime this, that hee which bought it, should haue a good neighbour. If Players can promise in woordes, and performe it in deedes, proclaime it in their

The Schoole

Billes, and make it good in Theaters; that there is nothing there noysome too the body, nor hurtfull to the soule: and that euery one which comes to buye their Testes, shall haue an honest neighbour, ragge and ragge, cutte and longe taylor, goe thither and spare not, otherwise I aduise you to keepe you thence, my selfe will beginne too leade the Daunce.

I make iustte reckoning to bee helde for a Stoike, in dealing so hardely with these people: but all the Keyes hang not at one mans girdle, neither doe these open the lockes to all abuses. There are other which haue a share with them in their Schooles, therefore ought they to daunce the same Rounde: and bee partakers together of the same rebuke: Fencers, Dycers, Dauncers, Tumblers, Carders, and Bowlers.

Dauncers and
Tumblers.

Dauncers and Tumblers, because they are dumbe Players, and I haue glaunced at them by the way, shall bee let passe with this clause, that they gather no assemblyes, and goe not beyond the

The precincts whiche Peter Martyr in his commentaries vppon the Iudges hath set them downe: That is, if they will exercise those qualtyes, to doe it priuilye, for the health and agilitie of the body, referring all to the glorie of God.

Dicers and Carders because their abuses are as commonly cryed out on, as vsually shewen, haue no neede of a needelesse discourse, for euery manne seeth them, and they stinke almoste in euery mans nose. Common Bowling Alleyes, are priuy Mothes, that eate vppe the credite of many idle Citizens: whose gaynes at home, are not able too weighe downe theyr losses abroad, whose Shoppes are so farre from maintaining their play, that their Wiues and Children cry out for bread, and go to bedde supperlesse ofte in the yeere.

Dicers and Carders.

Bowling Alleyes.

I woulde reade you a Lecture of these abuses, but my Schoole so increaseth, that I cannot touch all, nor stand to

The Schoole

Fencers. amplye euery poynte : one worde of
Fencing, and so a Conge to all kinde
of Playes. The knowledge in wea-
pons may bee gathered to be necessary
in a common wealth, by the Senators
of Rome, who in the time of Catilins
conspyracyes, caused Schooles of De-
Salust. fence to be erected in Capua, that tea-
ching the people howe to warde, and
how to locke, howe to thrust, and how
to strike, they might the more safelye
coape with their enemies. As the Arte
of Logique was firste sette downe for
a rule, by which wee mighte Confir-
mare nostra, & refutare aliena, con-
firme our owne reasons, and confute the
allegations of our aduersaryes, the end
beeing trueth, which once fished out by
the harde encounter of eithers Argu-
mentes, like fyer by the knocking of
Flintes together, bothe partes shoulde
be satisfyed and strue no more. And I
iudge that the crafte of Defence was
firste deuised to saue our selues harme-
lesse, and holde our enemies still at ad-
uauing

vantage, the ende beeing right, which
 once througibly tryed out, at handye
 stroakes, neither hee that offered iniurie
 shoulde haue his will, nor hee that was
 threatened, take any hurte, but bothe be
 contented and shake handes. Those
 dayes are now chaunged, the skil of Lo-
 gicians, is exercysed in caueling, the
 cunning of Fencers applied to quarrel-
 ling: they, thinke themselves no Schol-
 lers, if they bee not able to finde out a
 knotte in euery rushe; these, no men, if
 for stirring of a strawe, they prooue not
 their valure vppon some bodyes fleshe.
 Euery Duns will bee a Carper, euery
 Dick Swash a common Cutter. But as
 they bake, many times so they bue:
 Selfe doe, selfe haue, they whette their
 Swords against themselves, pull the
 house on their owne hedds, retorne home
 by weeping Crosse, and fewe of them
 come to an honest ende. For the same
 water that dries the Hill, decayeth it.
 The woode is eaten by the worme, that
 breeds within it: The goodnesse of a
 D.5. knife

The Schoole

knife cuts the owners finger, The Ad-
ders death, is her own broode, the Fen-
cers scath, his own knowledg. Whether
their hartts be hardened, which vse that
exercise, or God giue them ouer I know
not well: I haue reade of none good that
practised it muche. Commodus the
Emperour, so delighted in it, that often
times hee slewe one or other at home, to
keepe his fingers in vse. And one day
hee gathered all the sicke, lame, and
impotent people of Rome into one
place, where hee hampered their feete
with straunge deuises, gaue them sotte
spunges in their hands, to throw at him
for stones, & with a greate clubbe knat-
ched them all on the hed, as they had bin
Giauntes. Epaminondas a famous
Captaine, soze hurte in a battaile, and
carried out of the fielde, halfe deade,
When tydings was broughte him
that his Souldiers gotte the day, asked
presently, what became of his Buck-
ler: whereby it appeareth, that hee lo-
ued his weapons, but I finde it not sayd
that

Commodus a
Fencer and ex-
ercised in mur-
der.

Epaminondas
winded on his
Buckler.

that he was a Fencer. Therefore I may liken them which would not haue men sent to war til they are taught fencing, to those superstitious wisemen, whiche would not take vpon them to burie the bodies of their friends, before they had beene cast vnto wilde beastes. Fencing is growne to such abuse, that I may wel compare the Scholers of this Schoole to them that prouide Stauers for their owne shoulders; that foster Snakes, in their owne bosoms; that trust Wolves, to garde theyr Sheepe; And to the men of Hyrcania, that keepe Mastiffes, to murther them selues. Thoughe I speake this too the shame of common Fencers, I goe not aboute the bushe with Souldiers. Homer calleth them the Sonnes of Iupiter, the Images of GOD, and the very sheepeheards of the people: beeing the Sonnes of Iupiter, they are bountifull too the meeke, and thunder out plagues to the proude in heart: beeing the Images of GOD, they are the Wellspringes of

Souldiers.

The Schoole

of Justice which giueth to euery man his owne; beeing accounted the shepherds of the people, they fight with the Woolfe for the safetie of their flock and keepe of the enimie for the wealth of their Countrie. How full are Poets works of Bucklers, Battails, Lances, Dartes, Bowes, Quiuers, Spears, Iauelins, Swoordes, slaughters, Runners Wrestlers, Chariots, Horse, and men at armes? Agamemnon beyonde the name of a King hath this title, that he was a Souldier. Menelaus, because he loued his Kercher better then a Burgonet, a softe bed then a hard fielde, the sounde of Instrumentes then neighing of Steedes, a fayre stable then a foule way, is let slippe without prayse. If Lycurgus before hee make lawes too Sparta, take counsel of Apollo, whether it were good for him to teach the people thrift and husbandry, he shalbe charged to leaue those precepts to the white liuered Hylotes. The Spartans are all Steele, fashioned out of tougher mettall,
free

free in minde, valiaunt in hart, seruile to none, accustoming their flesh to stripes, their bodyes to labour, their feete to hunting, their handes to fighting. In Crete, Scythia, Persia, Thracia, all the Lawes tended to the maintenance of Martiall disciplyne. Among the Scythians no man was permitted to drinke of their festiuall Cuppe, which had not manfully killed an enemy in fight. I coulde wishe it in England, that there were greater pferment for the valiant Spartanes, then the sottishe Hylotes: That our Lawes were directed to rewarding of those, whose liues are the firste, that must be hazarded to maintaine the lybertie of the Lawes. The gentlemen of Carthage, were not allowed too weare, any moe linkes in their chaynes, then they had scene battayles. If our Gallantes of Englande might carry no moe linkes in their Chaynes nor ringes on their fingers, then they haue fought felldes, their necks should not bee very often wreathed in Golde, nor their handes embzodered with precious

The Schoole

tious stones. If none but they might be suffered to drinke out of plate, that haue in skirmish slain one of her maiesties enemies, many thousands shoulde bring earthen pots to the table. Let vs learne by other mens harmes too looke to our selues, When the Egyptians were most busy in their husbandry, the Scythians ouerran them: when the Assyrians were looking to their thrist, the Persians were in armes & ouercam the: when the Troians thoughte them selues safest, the Greekes were neere: when Rome was a sleepe, the French men gaue a sharpe assaulte too the Capitoll: when the Iewes were idle, their walles were rased, & the Romans entred: when the Chaldees were sporting, Babylon was sacked: when the senators were quiet, no garisons in Italy, & Pópey frõ home, wicked Catiline began his mischeuous enterprise. We are like those vnthankfull people, which puffed vp with prosperity forget the good turnes they receiued in aduersitie. The patient feeds his phisition w gold in time of sicknesse, & when
be

he is wel, scarcely affoord him a cup of water. Some there are that make gods of soldiers in open warrs, & trusse them vp like dogs in the time of peace. Take heed of the foresurd nightcap, I meene those schoolemen, that cry out vpon Mars calling him the bloody God, the angry God, the furious god, the mad God, $\pi\omicron\lambda\upsilon\sigma\alpha\chi\upsilon\upsilon$ the tearethirsty God. These are but castles of their office & wordes of course. That is a vain brag & a false alarme, that Tullie giues to soldiers.

Cedant arma toga, cōcedat laurea lingua.
 Let gunns to gouns, & bucklers yeeld to bookes. If the enemy beseege vs, cut off our victuals, pzeuent forrain aide, girt in the city, & bring the Rāme to y^e walles, it is not Ciceroes tongue that cā peerce their armour to wound the body, nor Archimedes pyckes, & lines, & circles, & triangles, & Rhombus, & rifferaffe, that hath any force to driue them backe, Whilst the one chats, his throte is cut; whilst the other syttes drawing Mathematicall fictions, the enimie bandes with a sword at his breast.

He

The Schoole

He that talketh much, and doth little, is like vnto him that sailes with a side winde, and is bozne with the tide to a wrong shore. If they meane to doe any good indeed, bid them followe Demosthenes, and ioyne with Phocion; when they haue giuen vs good counsell in wordes, make much of Souldiers, that are redy to execute y^e same with swords. Bee not carelesse, plough with weapons by your sides, studie with a booke in one hande, a darte in the other: enioy peace, with prouision for war: when you haue lefte the sandes behinde you, looke wel to the rocks that lye before you: Let not the ouercoming one Tempest make you secure, but haue an eye to the cloude that comes from the South, and threateneth raine: the least ouersight in dangerous Seas may cast you awaye, the least discontinuance of Martiall exercise giue you the foyle. When Achilles loytered in his tent, giuing eare too Dulick, his souldiers were bidde to a hot breakfast, Hannibals power re-
ceiued

reliued more hurte in one dayes ease at Capua, then in al the conflicts they had at Cannas. It were not good for vs too flatter oure selues with these golden dayes: highe floodes haue lowe Ebbes: hotte Feuers, coulde Crampes: Long dayes shorpe nightes; Drie Summers moyst Winters: There was neuer force so strōg, but it might be battered, neuer ground so fruitful, but it might be barrē: neuer couētrie so populous, but it might be wast: neuer Monarch so mighty, but he might be weakened: neuer Realme so large, but it might be lessened: neuer kingdom so flourishing, but it might bee decayed. Scipio before hee leuied his force too the walles of Carhage, gaue his soulders the print of the Citie in a cake to bee deuoured: our enimies with Scipio, have already eaten vs with bread, & licked vp our blood in a cup of wine. They do but tarry the tide: watch opportunitie, and wayte for the reckoning, that with the shot of our liues, shoulde paye for all. But that **G D D**, that neither slumbzeth nor sleepeth, for the loue of Israel, that stretcheth out
E his

The Schoole

his armes from morning to evening to
couer his children, (as the Hen doth her
chicken with the shadow of her wings)
with the breath of his mouth shall ouer-
throw them, with their own snares shall
overtake them, & hang them vp by the
haire of their owne deuises. Notwith-
standing it behooueth vs in the meane
season, not to stick in the myze, and gape
for succour, without vsing some ordina-
ry way our selues: or to lye wallowing
like Lubbers in the Ship of the com-
mon wealth, crying Lord, Lord, when
wee see the vessel toyle, but ioyntly laye
our handes and heades, and helpes to-
gether, to auoyd the danger, & saue that,
which must be the suretie of vs all. For
as to the body, there are many mebers,
seruing to seuerall vses, the eye to see,
the eare to heare, the nose to smell, the
tongue to taste, the hande to touch, the
feete to beare the whole burden of the
rest, and euery one dischargeth his due-
tie without grudging; so shoulde the
whole body of the common wealth con-
sist of fellow laborers, all generally ser-
uing one head, & particularly following
their

Labourers.

their trade, without repining. If from the head to the foote, from the top to the toe, there should nothing be vaine, no body idle. Iupiter himself shall stand for example, who is euer in woork, still moouing & turning about the heauens, if he should pull his hand from the frame, it were impossible for the world to indure. All would be day, or al night; All spring, or all Autume; all Summer, or all winter; All heate or all colde; all moysture, or al drought; No time to til, no time to sow, no time to plant, no time to reape, the earth barren, the riuers stop, the Seas stayde, the seasons chaunged, and the whole course of nature ouerthrowē. The meane must labor to serue the mightie, the mightie must studie to defende the meane. The subiectes must sweat in obedience to their Prince; the Prince must haue a care ouer his pooze bassals. If it be the dutie of euery man in a common wealth, one way or other to bestirre his stumps, I canot but blame those lither cōtemplatozs very much, which sit concluding of Sillogismes in a corner, which in a close study in the Uniuersity

Loyterers.

The Schoole

coope themselves vp fortye yerres together studying all thinges, and professe nothing. The Bell is knowen by his sounde, the Wynde by her voyce, the Lyon by his rore, the Tree by the fruite, a man by his woorkes. To continue so long without moouing, to reade so much without teaching, what differeth it from a dumbe Picture, or a deade body? No man is borne to seeke priuate profite: parte for his countie, parte for his friendes, parte for himselfe. The foole that comes into a fayre Garden, likes the beawtie of flowers, and sticke them in his Cap: the Philition considereth their nature, and puttes them in the potte: in the one they wither without profite; in the other they serue to the health of the bodie: he that readeth good wryters, and pickes out their flowers for his owne nose, is lyke a foole; hee that preferreth their vertue before their sweet smel is a good Philition. When Anacharsis traueled ouer all Greece, to seek out wise men, hee founde none in Athens, though no doubt, there were many good scholars there

there. But comming to Chenas a
 blind village, in comparison of Athens
 a Halcockes Time; he found one Miso, Right Philo-
sophie.
 well governing his house, looking to
 his ground, instructing his children,
 teaching his family, making of marri-
 ages among his acquaintances, exhort-
 ing his neighbours to loue, & friend-
 ship, & preaching in life, who, the Phi-
 losopher for his scarcitie of wordes
 plenty of workes, accompted the onely
 wise man that euer he saw. I speak not
 this to preferre Botley before Oxeford,
 a cottage of clownes, before a Colledge
 of Dules; Pans pipe, before Apollos
 harp. But to shew you that poore Miso
 can reade you such a lecture of Philoso-
 phie, as Aristotle neuer dreamed on.
 You must not thrust your heades in a
 tubbe, & say, *Benè vixit, qui benè latuit*:
 Hee hath liued well, that hath loitred
 well: standing streames geather filth;
 flowing riuers, are euer sweet. Come
 forth with your sicles, the Harvest is
 greate, the laborers few; pul vp the slu-
 ces, let out your springs, geue vs drinke
 of your water, light of your torches, &

The Schoole

Season vs a little with the Salt of your knowledge. Let Phœnix and Achilles, Demosthenes & Phocion, Pericles & Cimon, Lælius & Scipio, Nigidius and Cicero, the word and the sword be knit together. Set your talents a worke, lay not vp your treasure for taking rust, teach earely & late, in time & out of time, sing with the swan, to the last houre. Followe the dauncing Chaplens of Gradivus Mars, which chaunt the praises of their god with voyces, and treade out the time wth their feete. Play the good capitaines, exhorte your souldiers with your tongues to fight, & bring the first ladder to the wall your selues. Sound like bells, and shine like Lanternes; Thunder in words, and glister in works; so shall you please God, profite your country, honor your prince, discharge your dute, giue vp a good account of your stewardship, and leaue no sinne vntouched, no abuse vnbuked, no fault unpunished. Sundry are the abuses aswell of Uniuersities as of other places, but they are such as neither become me to touch, nor euery idle head to vnderstand. The Thyrines

rines made a Lawe that no comithon
 finde fault should meddle with any abuse
 but Adulterie. Pythagoras bounde *ἡ Χειμυρία*,
 all his Schollers to fine yeeres silence, of Pythagoras.
 that assoone as euer they crept from the
 shel, they might not aspire to the house
 top. It is not good for every man too
 trauell to Corinth, nor lawfull for all
 to talke what they liste, or write what
 they please, least their tongues run be-
 fore their wites, or their penne make
 hauock of their Paper. And so wading
 too farre in other mens manners, whilst
 they fill their Bookes with other mens
 faultes, they make their volumes no
 better then an Apothecaries Shop, of
 pestilent Drugges; a quackesaluers
 Budget of filchy receites; and a huge
 Chaos of foule disorder. Cookes did
 neuer long more for great markets, nor
 Fishers for large Ponds, nor greedy
 Dogges for store of game, nor soaring
 hawkes for plentie of fowle, then Car-
 pers doe nowe for coppe of abuses,
 that they might euer be snarling, and
 haue some Flies or other in the way to
 match at. As I would that offences
 C.4. should

The Schoole

should not be hid, for going unpunished,
nor escape without scourge for ill example.
So I wish that every rebuker should
place a hatch before the doore; keep his
quill in compass. He that holds not him-
self contented with the light of the Sun
but liftes up his eyes to measure the
bignesse, is made blinde; he that bites
every weed to search out his nature,
may light upon poyson, and so kill him-
selfe: he that loues to be sifting of every
cloude, may be strooke with a thunder-
bolte, if it chaunce to rent; & he that ta-
keth upon him to shew men their faules,
may wound his owne credite, if he goe
too farre. We are not angry with the
Clarke of the market, if he come to our
stall, and reprove our ballance when
they are faultie, or forsaite our weights,
when they are false: neuerthelesse, if he
presume to enter our house, and rig eve-
ry corner, searching more then belongs
to his office: we lay holde on his locks,
turne him away with his backe full of
stripes, and his hands loden with his
owne amendes. Therefore I will con-
sent my selfe to shew you no more abu-
ses

tes in my Schoole, then my selfe haue
seene, noz so many by hundreds, as I
haue heard off. Lyons folde vp their
nailes, when they are in their Dennes for
wearing them in the earth and neede
not: Eagles draw in their tallants as
they sit in their nestes, for blunting the
there amonge drosse: And I will caste
Ancoz in these abuses, rest my Barke in
the simple roade, for grating my wits
vpon needelesse shelues. And because I
accuse other for treading awry, which
since I was bozne neuer went right; be-
cause I finde so many faulces abroade,
which haue at home moze spots in my
body then the Leopard; moze staines on
my coate then the wicked Nessus; moze
holes in my life then the open Shue;
moze sinnes in my soule than heares on
my bed; If I haue beene tedious in my
Lecture, oz your selues be weary of
your lessou, harken no longer
for the Clock, shut vp
the Schoole, and
get you home.

FINIS.

*To the right honorable
Sir Richard Pipe, Knight, Lorde
Maioꝛ of the Citie of London, and the
right worshipful his brethren, con-
tinuance of health and mainte-
nance of ciuill gouernment.*



PERICLES was
woont (Right ho-
nourable and wor-
shipful) as oft as he
put on his robes, to
preach thus vnto
himselfe: Consider
wel *Pericles*, what thou doest, thou
commaundest free men, the Greekes
obey thee, & thou gouernest the Ci-
tizens of Athens. If you say not so
much to your selues, the gownes that
you weare, as the cognifances of au-
thoritie; and the sword which is cari-
ed before you, as the instrument of
iustice; are of sufficient force to pur
you in mind, that you are the masters
offree men, that you gouerne the
worshipfull Citizens of London, and
that you are the very Stewards of her
Maeistie

To the Lord Mayor

Maiestie within your liberties. Therefore sith by mine owne experience I haue erected a Schoole of those abuses, which I haue seene in *London*, I presume the more vpon your pardon, at the ende of my Phamphlet to present a fewe lynes to your honourable reading.

Augustus the good Emperour of *Rome*, was neuer angry with accusers because hee thought it necessarye (where many abuses flourish) for euery man freely to speake his minde. And I hope that *Augustus* (I meane such as are in authoritie) will beare with me, because I touch that which is needefull to bee shewen. Wherein I goe not about to instruct you howe to rule, but to warne you what danger hangs ouer your heads, that you may auoyde it.

The Byrde *Trochilus* with crashing of her bil awakes the *Crocodile*, and deliuereth her from her enemyes, that are readye too charge her in deade sleepe. A little fishe swimmeth

con-

of London.

continually before the great Whale,
to shewe him the shelues, that he run
not a ground: The Elephants, when
any of their kinde are fallen into the
pites, that are made to catch them,
thrust in stones and earth to recouer
them: When the Lyon is caught in
a trap, *Aesops* Mouse by nibling the
cordes sets him at libertie. It shall be
inough for me with *Trochilus* to haue
wagged my bil; with the little Fish to
haue gone before you; with the Ele-
phants to haue shewed you the way
to helpe your selfe; and with *A-*
sops mouse to haue fretted the snares
with a byting tooth for your owne
safetie.

The *Thracians* when they must
passe ouer frosen streames, sende out
theyr Wolues, whiche laying their
eares to the yse, listen for noyse: If
they hear any thing, they gather that
it mooues; if it mooue, it is not con-
gealed; If it be not congealed, it must
be liquide; If it be liquide, then will
it yeelde; and if it yeelde, it is not
good

To the Lord Mayor

good trusting it with the weight of their bodies, lest they sincke. The worlde is so slippery, that you are often inforced to passe ouer Yfe. Therefore I humbly beseech you to try farther, & trust lesse, not your Woolues, but many of your Citizens haue already sifted the daunger of your passage, and in sifting beene swallowed to their discredite.

I would the abuses of my Schoole were as wel knowne of you, to reformation: as they are found out by other to their owne peril. But the fishe *Sepia* can trouble the water to shun the nettes, that are shot to catch her: *Torpedo* hath craft inough at the first touch to inchant the hooke, to coniuere the line, to bewitch the rod, and too benumme the handes of him that angleth. Whether our Players be the Spawnes of such fishes, I know not wel, yet I am sure that how many nets soeuer ther be layde to take the, or hookes to choke them, they haue Ynke in their bowels to darken the water.

of London.

water; and sleights in their budgets,
to dry vp the arme of euery Magi-
strate. If their letters of commenda-
tions were once stayed, it were easie
for you to ouerthrowe them. *Agessi-
laus* was greatly rebuked, because in
matters of iustice, he inclined to his
friends and became partiall. *Plutarch*
condemneth this kinde of writinge,
*Nicias, si nihil admisit noxa, exime; Si
quid admisit, mihi exime; omnino autem
hominem noxa exime*. If *Nicias* haue
not offended, meddle not with him:
If hee be guiltie, forgiue him for my
sake, What soeuer you doe, I charge
you acquite him. This inforceth Ma-
gistrates like euill Poets to break the
feete of their verse, and singe out of
tune, and with vnskilful Carpenters,
to vse the Square and the compasse,
the Rule and the Quadrant, not to
builde, but to ouerthrow.

Bona verba quaeso. Some say that
it is not good iesting with edge toles:
The Atheniens will mince *Phocion*
as small as fleshe to the pottle, if they
be

To the Lord Mayor

bemad: but kil *Demades* if they bee sober: And I doubt not but the gouernours of *London* will vexe mee for speaking my minde, when they are out of their wittes, and banishe their Players, when they are beste aduised.

In the meane time it behoo- ueth your Honour in your charge, too play the Musition, stretch e- uery string till hee breake, but sette him in order. Hee that will haue the Lampe too burne cleere, must aswell powre in Oyle to nourish the flame, as snuffe the Weeke, to in- crease the light. If your Honour desire too see the Citie well gouer- ned, you must aswell sette to your hand to thrust out abuses, as shewe your selfe willing to haue all amen- ded. And (least I seeme one of those idle Mates, which hauing no- thing to buy at home, and lesse too sell in the market abroad, stand at a booth, if it be but to gase; or wan- ting worke in mine owne study, and
hauing

of London.

hauinge no wit to gouerne Cities, yet
busye my braynes with your honora-
ble office) I wil heere ende, desi-
ring pardon for my faulte,
because I am rashe; &
redresse of abuses,
because they
ar naught.

Your Honors &c.
to commaunde.

Stephan Gosson.



F.

The

*To the Gentlewomen Ci-
tizens of London, Flourishing
dayes with regarde of
Credite,*



*HE reuerence that I
owe you Gentlewomen,
because you are Citi-
zens; & the pitie wher-
with I tender your case,
because you are weak;
hath thrust out my hād,
at the breaking vp of my Schoole, to write a
few lines to your sweete selues. Not that I
thinke you to bee rebuked, as idle huswines,
but commended and incouraged as vertu-
ous Dames. The freest horse, at the whiske
of a wand, girdes forward: The swiftest
Hound, when he is hallowed, strippes forth:
The kindest Mastife, when he is clapped on
the back, fighteth best: The stoutest Soul-
dier, when the Trumpet sounds, strikes fier-
cest: The gallantest Runner, when the peo-
ple showte, getteth ground: and the perfe-
ctest liners, when they are prayfed, winne
greatest credite.*

I haue

of London.

I haue seene many of you whiche were wont to sporte your selues at Theaters, whē you perceined the abuse of those places, schoole your selues, & of your owne accorde abhorre Playes. And sith you haue begun to withdrawe your steppes, continew so stil, if you be chary of your good name. For this is generall, that they which shew the selues openly, desire to bee seene. It is not a softe shooe that healeth the Gowte; nor a golden Ring that driueth away the Crampe; nor a crown of Pearle that cureth the Meigrim; nor your sober countenance, that defendeth your credite; nor your friends which accompany your person, that excuse your folly; nor your modestie at home, that couereth your lightnesse, if you present your selues in open Theaters. Thought is free: you can forbidd no man, that vieweth you, to noate you, and that noateth you, to iudge you, for entring to places of suspition. Wilde Coltes; when they see their kinde begin to bray; & lusty bloods at the shoue of faire women, giue a wanton sigh, or a wicked wishe. Blasing markes are most shot at, glstring faces cheefly marked; and what followeth? Looking eyes, haue ly-

To the Gentlewomen

king hartes, liking harts may burne in lust.
We walke in the Sun many times for pleasure,
but our faces are tained before we returne:
though you go to theaters to see sport,
Cupid may catche you ere you departe.
The little God houereth aboute you, & fanneth
you with his wings to kindle fire: when
you are set as fixed whites, Desire draweth
his arrow to the head, & sticketh it vpp to
the feathers, and Fancy bestirreth him too
shed his poyson through euery vaine. If you
doe but lister to the voyce of the Fowler, or
ioyne lookes with an amorous Gazer, you
haue already made your selues assaultable,
& yelded your Cities to be sacked. A wanton
eye is the darte of Cephalus, where it
leueleth, there it lighteth; & where it hits,
it woundeth deepe. If you giue but a glance
to your beholders, you haue vayed the bonnet
in token of obedience: for the bouldie is
falne ere the Ayre clap; the Bullet paste,
ere the Peece crack; the colde taken, ere the
body shiner; and the match made, ere you
strike handes.

To auoyd this discommoditie, Cyrus refused
to looke vppon Panthea, And Alexander

of London.

under the great or Darius wife. The sicke man that relisheth nothing, when hee seeth some about him feede apace, and commend the taste of those dishes which hee refused, blames not the meate, but his owne disease: And I feare you will say, that it is no ripe iudgement, but a rawe humor in my selfe, which makes me condemne the resorting to Playes; because there come many thither, which in your opinion sucke no poyson, but feede hartely without hurt; therefore I doe very ill to reiect that which other like, and complaine still of mine owne maladie.

In deede I must confesse there comes to Playes of all sortes, old and young; it is hard to say that all offend, yet I promise you, I wil sweare for none. For the driest flax flameth soonest; & the greenest wood smoketh most; gray heads haue Greene thoughts; and young slippes are olde twigges. Beware of those places, which in sorrowe cheere you, and beguile you in mirth. You must not cut your bodyes to your garmentes, but make your gownes fit to the proportion of your bodyes; nor fashio your selues, to open spectacles, but tye all your sportes to the good disposition of

To the Gentlewomen

a vertuous minde. At Diceplay, every one wisheth to caste well; at Bowles every one craves to kisse the maister; at running every one starteth to win the goale; At shooting every one strives to hit the marke; and will not you in all your pastimes and recreations seeke that which shall yeelde you most profite & greatest credite? I wil not say you are made to toile, & I dare not graunt that you should be idle. But if there be peace in your houses, and plentie in your Coasfers, let the good precept of Xenophō be your exercise: in all your ease and prosperitie, remember God, that he may be mindeful of you, when your heartes grone, and succour you still in the time of neede. Be ever busied in godly meditations: seek not to passe over the gulf with a tottering plank that wil deceiue you. When we cast off our best clothes, we put on ragges; when our good desires are once laide aside, wanton wil begins to prick. Being pensive at home, if you go to Theaters to drive away fancies, it is as good Physike, as for the ache of your head too knocke out your brains; or when you are stung with a Wasp, to rub the sore with a Nettle. When you

are

of London.

are greened, passe the time with your neighbours in sober conference, or if you can read, let Bookes bee your comferte. Doe not imitate those foolish Patientes, which having sought all meanes of recovery, and are neuer the neere, run vnto Witchcrafte. If your greefe be such, that you may not disclose it, and your sorrowe so great, that you loth to utter it, looke for no salue at Playes or theaters, lest that labouring to shun Sylla you light on Charybdis; to forsake the depe you perish in sands; to warde a light stripe, you take a deaths wound; and to leane Physick, you flee to inchaunting. You neede not goe abroad to be tempted, you shall be intised at your owne windowes. The best counsel that I can give you, is to keepe home, & shun all occasion of ill speech. The virgins of Vesta were shut vp fast in stone walles to the same ende. You must keepe your sweete faces from scorching in the sun, chapping in the winde, and warping with the weather, which is best perfourmed by staying within. And if you perceine your selues in any danger at your owne doores, either allured by curtesie in the day, or assaulted with Musicks

To the Gentlewomen,

sicke in the night; Close up your eyes, stoppe
your eares, tye up your tongues; when they
speake, aunswere not; when they hallowe,
stoop not; when they sigh, laugh at them;
when they sue, scorne them; Shunne their
company, neuer be seene where they resort;
so shall you neither set them proper, when
they seeke to clime; nor holde them the stir-
rop, when they p[ro]fer to mount.

These are harde lessons which I teach
you; neuerthelesse, drinke vpp the potion,
though it like not your tast, and you shall be
eased; resist not the Surgeon, though he
strike in his knife, and you shall bee cured.
The Fig tree is sowre, but it yeeldeth sweete
fruite; Thymus is bitter, but it giueth
Honey; my Schoole is tart, but my counsell
is pleasant, if you embrace it. Shortly I hope
to send out the Ephemerides of Philo-
sophy, whom (if I see you accept this)

I wil giue you one dish for
your owne tooth.

Farewell.

Yours to serue at Vertues call,
Stephan Gosson.

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